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WEDNESDAY NOVEMBER 9, 1961  
PLAYED ON JUNE 20, 1963

Who is new tonight? Well, maybe those who are new could help. Tell me why you came. Do not spare anyone's feelings you know.

QUESTION: ??

Mr. Nyland: You do not know?

Q: Many things.

Mr. Nyland: Many things but select one.

Q: Because I want something more out of my life.

Mr. Nyland: And you think Gurdjieff and the ideas will give it to you?

Q: Yes.

Mr. Nyland: What makes you think so?

Q: Reading, talking to people...

Mr. Nyland: You have read something?

Q: Yes.

Mr. Nyland: And what is it in the ideas that would appeal to you most?

Q: Unity of man.

Mr. Nyland: Why are you interested in that?

Q: Why? Because I feel differently every day.

Mr. Nyland: When you are one?

Q: When I am one? No, I am never one.

Mr. Nyland: You mean by unity that you will be the same?

Q: Yes.

Mr. Nyland: Yes, always the same. But it does not mean unity yet. Unity means an entity. You know, to be one at one one time. But if I am always the same then I am simply the same kind of a person but I may be half. You see? Still, it would be the same. So, your definition is you want to be reliable. You want to be able to count on yourself.

What you say today will hold tomorrow. Or, to use Guspensky's terms: that the different is always the same; that they are bunched together and stay together and that, at any one time, the particular phase or facet of yourself is always the same whichever way you look at it or whichever condition you are in. Is that right? Do you think that would be ideal? Would that be a desirable state?

Q: It sounds it.

Mr. Nyland: Why?

Q: ??? I am still confused.

Mr. Nyland: Do you think you want to be the same for everybody?

Q: Pardon me.

Mr. Nyland: Do you want to be the same for everybody?

Q: No.

Mr. Nyland: So already with different people you would be different, wouldn't you? So, it cannot have any reference to have that kind of dependability because you do not want to show yourself as you are in the way you are to everybody always the same way. So, it has reference to something else. The unchangibility, that on which you can count, is something that is your own secret. It stays within you. The appearance that you will take on, the way you want to manifest it can change in accordance with, let's say, the sun or the moon. So, it is really another question. It is to be able to control; to be able to be any any one time what you think you ought to be able to be able to do it. And that is really what you want. Now, besides that, the question of being half; that is not very satisfactory either, is it?

Q: No.

Mr. Nyland: Are you interested in life?

Q: In being half?

Mr. Nyland: Yes or becoming whole.

Q: In becoming complete.

Mr. Nyland: In what respect are you not complete?

Q: I really do not know,

Mr. Nyland: And that is what you want to find out. It is a good motivation. I hope you find it. If you do not find it, ask questions.

Who was it? Hulda, where are you? Ah, yes. You had a question. What was it about? Task?

Hilda: Yes Sir.

Mr. Nyland: You want another task? Are you thru with the present task?

Hilda: Well, I stopped doing it.

Mr. Nyland: Does that mean you are thru?

Hilda: Well, I am not really thru because I was not able to carry out one of the parts of the task.

Mr. Nyland: Then do you want to change it?

Hilda: Well, it is up to you.

Mr. Nyland: No, that would be easy wouldn't it? All I have to do is to say forget about it. You know, but that is not the same for you.

Hilda: Well then one aspect of it which I think I should try and do it again and see if I can do it.

Mr. Nyland: Yes, you see, you do not want to give it up.

Hilda: No.

Mr. Nyland: Because you feel that there is still something that is possible for you. You only should give up a task when you are, in the first place, convinced that you have done everything that you could do in order to make that task work or useful to yourself. As long as there is still a feeling, very often it is nothing else but a feeling, that a task could be useful, you should have the strength to try to continue until you come to an impasse, until you come to a moment when you say, "I have to give up." Then the task has done its usefulness and out lived it and you are then, to

some extent, free from it. It does not mean that later on you might take again the task on because the task may be too difficult and you come to a realization that you cannot do it, which is alright. Then maybe you take another little task. But, as long as there is a possibility that you believe that you can extract from a task a certain value, you have to extract it.

So, in this particular one, you have to try. If I understand well enough what you told me, you have to try only for 15 minutes, to try to see yourself as often as you can, to be present and, if that is not frequent enough, to slow down your movements even more, to try to hang on to your presence with your movements, but not extend it longer than 15 minutes. Alright. It is a good enough task for next week. But next week you must tell because we do not want to do this too long.

Now, who else was there? Someone had something else. What was that? Let me think ... someone..., I have forgotten. You tell.

Elizabeth Schaley: I just want to ask for a task.

Mr. Nyland: Any task?

Eliz: Just a simple one. Two weeks ago you gave general task for everybody to try. I tried.??

Mr. Nyland: What will be the success of the next task? What is the reason you could not do this one? Too difficult?

Eliz: I think so.

Mr. Nyland: Yes, too difficult. What is more within your means do you think?

Eliz: I really do not know.

Mr. Nyland: Why do you want a task?

Eliz: --??-- I am not able to do anything.  
for a task

Mr. Nyland If you had asked/or, rather, if we talk about a task in the presence of others, it has an advantage in one way and a disadvantage in another way. The advantage is that, in the presence of others, you will make up your mind much easier to really do it because you have to report on it and you would be a little ashamed.

Eliz: --?--

Mr. Nyland: Let's find something that you can do. Now, what could you do? Let's talk about your habits. What kind of habits have you got? Or don't you have any? You have some. Are you a good letter writer.

Eliz: More or less.

Mr. Nyland: Not so good or so-so?

Eliz: I write letters --?--

Mr. Nyland: Yes, but do you write letters? There are people who write letters every day, you know. Do you?

Eliz: No, not every day.

Mr. Nyland: Can you write a letter every day?

Eliz: --?--

Mr. Nyland: Will you have seven people you want to write to? Yes? Good. Can you write them, on a letter, each person one a letter a day to each person, to a different person? At what time of the day? Evening. Can you sit down before you write a letter, think what you are going to do and then connect it with your aim? Your aim is to be awake, isn't it? A task has as an aim to be awake, to try to be, let's call it, conscious or, at least, to remember yourself. And at that time now it is connected with writing a letter. And all during the period of writing that letter, you should have your aim in front of you. So, the task is not just to write a letter. The task is to help that letter ~~writing~~ writing to remind you to remember yourself. Can you do that? Do you think you can? Can you sense? What do you write with? Pencil? Not a typewriter. We will write with a pencil or a pen. And then can you sense your pencil in your hand? Every once in a while? And could you see the movement of your hand?

Eliz: Sometimes.

Mr. Nyland: Could you sit up straight and then start a sentence in

that way with your hand and then sense it and become aware of yourself writing? Can you?

Eliz: I will try.

Mr. Nyland: You understand what I mean?

Eliz: Yes I understand.

Mr. Nyland: So that there are as many opportunities as there are possible for you to try to remember yourself, you try to see, to try to see only, to become aware of yourself doing that, and not more than that. You finish the letter of course. You know, that is the general task so do not make it too long. But while you do this, you are reminded by association constantly: The purpose of this is to try to make myself aware to the fact that I am writing a letter.

Alright? You think it will help?

Eliz: Maybe.

Mr. Nyland: No, you have to be sure.

Eliz: I will find out.

Mr. Nyland: How will you find out? No, you have to have a firm conviction that it is right, otherwise we do not do it.

Eliz: In that respect it is right.

Mr. Nyland: It is alright, good, good. In that respect you will be 100% for it. What the results will be may be 1% but it does not matter. You yourself want to do it and you have linked it up now with a purpose you have in mind; that is, to try to understand more of what is meant by objectivity or to wake up or consciousness or things of that kind. Alright? With life. Huh? With, how will we call it? gusto. Alright? Real -/-, a real wish.

It is so necessary to do whatever we do with wish. If you do not do it with a wish, you just do it because someone else tells you or it seems to be that that is the proper thing to do, you miss a great deal of your life. But if you can, in whatever you do,

bring about something of yourself, that you really want to accomplish something with it and it is clear in your mind what you want to do, that then you have to introduce really a wish with whatever you do. So that that center, as it were, starts to take part in it. And then, in relation to that, you become more whole, you see. Very often I do things only with my head or I do it physically. I do it as if I really am not thinking about it. But if I try to introduce something that I want to do, I have to clear in my head. I now do it and I do it with fervor, with real wish, enthusiasm. I say gusto; that kind of really interest. Then I myself become, in regard to that what I do, much more complete.

And it is this problem that I intentionally make my three centers, in the function, relate to each other, concentrating on one particular aim. That is, doing something of a little extraordinary nature or like a task or something that is non-habitual or something that perhaps prevents ~~be~~ from doing some certain habitual manifestations which, otherwise, I do it without ~~it~~ even thinking about it.

And that is why I say it is necessary to introduce that part of ones ~~pk~~ life because, if it is not, very very soon it is dead. And, after a little while, I have no more interest. This does not only apply to a task. It applies to the day as you live it. And it applies to the exercise that we talked about a couple of weeks ~~ago~~ ago of, every morning for fifteen minutes, to see what you can do. And in that, as if then, for that day, you make for yourself a very definite aim of wishing to live, wishing to be there for yourself and to hope from that day to receive something which would be beneficial for your growth.

So that each day when you wake up and you wake up, as I said, if you sleep well, you will wake up double. It is that I am awake physically and then I am awake. That is, I now enter into a different



kind of a world. It is as if my eyes open twice. They do not, of course. But what happens is that when I am awake and I have a certain sense of wishing to live, then with combining everything of myself in that what I do, I reach a point of that kind of oneness for myself in which it is as if a new world opens up. And, in this new world, I have to welcome it; that is, I have to want that because it is different from my ordinary existence. And I have to have a desire to have such experiences.

Again, it is something that will have to be determined by myself: Do I really want that or do I continue sleepily in sleeping that way I always do? And do I want to be disturbed or do I resent it? And, supposing if someone would phone me in the morning and say, "How is it today? Are you awake?" Do I say, "Oh, mind your own business? Or do I say, "Thank you?" And it is really for oneself that one has to know this. It does not matter if someone else calls you up. I am not interested in that. I am interested in: are you calling yourself? And do you come to some conclusion regarding it? And do you look at a day as a possibility of being more awake than yesterday because the day is an opportunity? Every time when you are so-called awake with your eyes and you wake and you do things and you are engaged in your ordinary activities, all of that becomes an opportunity to be much more present to yourself than you have been before. And is it desirable?

These questions you have to ask yourself because it constantly changes. It is not every day the same. And sometimes you are pessimistic. Sometimes quite optimistic. Sometimes you are superficial. Sometimes you are deep. Sometimes you understand things. Sometimes you do not understand it. All of this is going to be changed every once in a while. It never is the same as yesterday. These are the different facets of oneself. You cannot always turn



so-called world of ~~others~~ someone else because I am sympathetic towards them. And I wish, I want to feel with them. And, in that respect, I lose myself. And they draw on me and I cannot prevent it.

So, the question of control, the question of really belonging to oneself and collecting oneself mean that I am within myself undisturbed; that there is something in me that is not touchable. And then when I am and I live there, then the control, is that I can give what I wish to give, regardless who asks for it. I will give because I wish to give, not because someone asks. And this is the way I have to learn during the day to keep to myself and only then, when I believe it is necessary or required or that there is a real urge in the sense of knowing it will be right, that then I will speak, I will feel, I will do certain things for other, for other people, but not otherwise.

We are that kind of slaves and we have to learn first to see that we are in that kind of slavery. And we will not believe it because we say, "Oh yes, but I want to be a nice person. I want to have someone else have a good opinion of me." Try sometimes not to allow someone to have a good opinion of you and see what a terrible tragedy you go through. Try it. There is really nothing lost because you know your reputation of being kind is not disturbed by just one time when you are not kind. People will say, "Probably he has a bad stomach." So, you do not have to ~~worry~~ worry too much about it. And you can constantly, you can make up for it afterwards and be doubly kind if you wish to. But, for once, try it. Try to introduce in a certain circle in which you are, a certain element which is different from your usual self.

I do not want to go too far in that because, you know, you have to ~~not~~ stay within reason and you certainly do not want to hurt other people either. But it will be very interesting thing if,

let's say, in a nice polite society, you use a word that is a little bit off, a little bit funny, a little bit so-called humorous. Maybe you are the only one who sees the humor of it. It is quite possible to do something that is not expensive. Or, on a different kind of plane, you introduce yourself as someone else. And how can you maintain this? You meet other people. They have an impression of you. But you are not that what they think you are. Still, you continue to be what they think you are. For instance, you make the impression of being a poet. And, all of a sudden, you become a poet. Many thing like that. They are small. They are not really very important. Only they require on ones own part, to ~~xxx~~ play a little differently from the usual run of things and to introduce an atmosphere, an element with ~~you~~ which you yourself are not entirely familiar and you do it for the sake of seeing how you are, how you feel or really what happens to you. What takes place in you? What is it that you yourself know goes out, that what grates on you, that what makes it difficult and that what still remains undisturbed.

For instance, you have a very interesting word that you read up in the dictionary that is quite unusual, idiosyncrasy, let's say, or a word of that kind which not so many people know. Or, take abracadabra which perhaps a few people know. And you, at the proper time, you introduce it. You use it. ~~It~~?- and see what the effect it. They look at you. They do not know you. They do not remember you that way. It is this disturbance which helps you to wake up.

And, you see, the purpose is not to become more expert but the purpose is to wake up for yourself; that is, to see something of yourself which you have not seen. This is the process of being awake. It is that you enlarge your world; that you are not fooling yourself but that you see yourself as it really is and no particular interpretations or, by association or conditioning, thinking that things are different from what you really see. And to adapt for yourself and

to yourself that that is what you are and ~~not~~ what you would like to be.

All of it belongs to a certain atmosphere ~~of~~ of adventure. And you have every day to look forward to that so that even the next day when you are in the evening and say, "My day was lost; it was really not worthwhile living. But tomorrow I will make something else out of it." You start with that intention in the evening. And then you try to visualize what your day is going to be and how and where perhaps you could apply this kind of, as I say, adventure; and in what respect you then will be able to do it or you will find ~~out~~ what your difficulties are and why you cannot even continue it.

All of that becomes important. All of that becomes part of one's life. All of that must become part if you want to grow. If you do not do these kind of things, you will die gradually as sure as fate, because there is absolutely no reason why the constant impressions that you will get will be of a different kind because your friends are not going to tell what your faults are and your enemies you will avoid.

So, you are up against it. You have to go out. And do not think for a moment that God himself will take enough interest in you to teach you. He will not. He has absolutely no interest in us human beings. He cannot. He is too far away from us. The only kind of higher being that, you might say, that we can see that belongs to us, is some kind of a being, some kind of an existence which is on the sun. Beyond that, I do not believe that there is any kind of a higher power that either can influence us or that has any particular cognizance of our particular existence.

And so, for the time being, you make your own God. There is absolutely nothing against it. And it is not blasphemy. It is something that you wish for yourself as if it is an ~~at~~ ideal towards

that I really do not count and I can live very well without. So, let's try it. In that form of simplicity, I will find something else that I know in my heart I should give up but I cannot give it up.

You see, if I want to pay attention to something that I think I ought to give up, I have a judgement, thinking that, if I can give it up, I would be in a different kind of sphere or in a different kind of (plane or place). And I try then, by means of that, I try to define what it is to live on a higher plane. And I am afraid that I have not enough data for being able to do that. I do not what it is to be God, of course. I do not know what it is even to have a spiritual life. I do not know what it is to be a conscious man. I have a vague notion of what is meant by it but, as I have said before, it is based on a negative quality of that what I now call human; if it is inhuman or non-human perhaps it could be God-like.

So, my whole problem becomes to try to listen to very faint whisperings of that is now and I consider my more sacred inner life. And, in ordinary life, I do know a little but about what is valuable and that what is not valuable to some extent in any event. And I will say to little children. "Do not play with that because you are now grown up." Well, I tell myself the same thing. "Do not read that now because you are grown up. Do not eat candy because it spoils your stomach. Do not go to bed too late because you need your sleep. Do not have friends like that because they cannot give you anything but bad thoughts and bad ideas. Do not do this, do not do that, but do this and do that."

Start. Start by doing, at the present time, psychologically what you think is right. And try to weigh what you wish to do. And also allow yourself the liberty of not being what you know is

which you want to strive and that you now personify in some way or other and then you endow with a certain amount of power. You might say, you give it your telephone number. It is a secret number and you do not want it listed in the book. But for that which is your creation, you endow it with something that really belongs to you and you say, "At any one time that you wish to call me, I will answer the phone."

I am quite certain that at certain time you will hear that bell ringing. And I do not care if you will ascribe it to that God which you have created, provided you answer the phone and listen. What is it that rings the bell? It is your conscience. And who can play on that conscience? Who can make that conscience speak? These are the problems. This is part of life that of course become interesting and the part of life that counts. It is that kind of possibility of developing a conscience within one which actually can be heard and that I can hear because I can be quiet to listen to it.

And therefore, that with which I usually become occupied and what takes my time and my energy and my thoughts and my feelings during the day, usually is loud. It is that I try even to keep in touch with it in order not to hear my conscience. And still, it is necessary every once in a while. And this is what happens when I am by myself early in the morning. And I try to come to myself or when I try to collect myself during the day. I will try then, at that time, to establish a little contact with something that is more holy and sacred within me. And I try to listen. And I will try to do then or to feel or to think in accordance with something which I believe is of a little different kind of nature.

Of course, we do not know very much about what is higher nature and what is lower. We know a little bit about certain things that we could eliminate that are not worthwhile. And let's start with that kind of thing; ~~xxxx~~ very small probably; things

that I really do not count and I can live very well without. So, let's try it. In that form of simplicity, I will find something else that I know in my heart I should give up but I cannot give it up.

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already wrong psychologically.

"hoare the friends you deal with? Which are the books you read? How do you spend your day? Your time, hour by hour, day by day, week by week, in what? With what are you occupied? What do you want really? What do you say, "I am sorry I have no time but I wish I could." Do one of those things if you really say, "I wish I could," I would like to become an author. I want to write short stories. Do it, write one. It does not matter what it is. It does not matter. It is not being published and you do not have to show it to anyone so you can write whatever you like. But do it. Do not wait or do not find an excuse. If I say, you know, "Good-bye, thank you, nice to have met you." Was it nice to have met that person? You say, "Good bye, come again." Will you fulfill that promise to ask that person? Will you have an excuse over the phone and say, "I am sorry, I have absolutely no time," Is it really true? You have not time or is there no desire? Try to check what you say. Try to connect it with something in you. Try to be honest. Try to be sincere regarding yourself. Do not be a hypocrite if you can help it. Do not lie if you can help it. There are conditions in which, I am quite sure, you have to lie. You have to prevent sometimes certain information, certain material to reach others because you know by experience that it is wrong, that if so and so gets hold of information about you, it will lead to gossip. So, of course, if a person says to you, "Do you know about that?", you say, "No, I really do not", and of course you do. Let's say that belongs to an atmosphere which one can deal with later.

There are already many times certain things that I say and I do not mean. Why do I say it? Come again and I do not want to see him. So nice to have met you; there was absolutely nothing that has been exchanged between the two people only the fact that you happen to meet so and so and so and so. So nice to have met you;

what was nice about it?

But, you see, to try to become more exact and to really say what you can say and to dare to say and for which you could become responsible. It is almost like common sense. And, at the same time, it is more than common sense because the judgement that you have regarding the spending of energy is something else. It is as if then within your life you come to a conclusion that that what you have as life and what you have accepted as life, you have to become responsible for. And then that responsibility extends to such an extent that you wish to use whatever is given to the best of your advantage, to the best of its purpose, to the best in ~~general~~ general for anyone who maybe in contact with you. And, in having that attitude, one changes one's life, I would say, almost entirely.

One puts one's life almost in a scale and you weigh it and you say ~~you~~ to yourself, "How much is it worth? What am I doing?" Whatever is the value of my life, to maintain it the way I now understand it. And one does not have to be religious for that kind of thing. And you do not have to be threatened that you will go to hell if you don't.

It is an ordinary ethical rule that that what is waste should not be wasted or it can be helped. There are many things that you cannot help and ~~you~~ do not think for a moment, for instance, that you can stop Khrushchev from saying what he says. It is none of your business. You may be disturbed by it but do not get hot under the collar. But there are thousands of things for which you could become responsible which you will take, maybe regarding your children, maybe regarding your friends, maybe regarding your profession; many things that are within your means. And start with that.

Start with that early in the morning, to see what you will do to, let's call it, conserve your energy. Many different ways are possible to conserve it. And, in conserving that energy, you save

that energy for some other purpose. And then, when you feel that you can use it for some purpose which is worthwhile, you select something where in spending it, it would ~~xxx~~ give you the proper return so that, at the end of that day, wherever it has been spent, that you, when you ~~xxxxx~~ make up your account, that you are not ashamed of having spent it on candy and cookies but on something that was worthwhile.

This is how to develop ones conscience. And how to listen. And it is a long process. And, at the same time, you have to start with it. Someday you will have to start with it. You may as well start now. It does not mean you will. You will postpone it. You will wait. You will wait until it is almost impossible to change it. Of course, there need not be any threat. It will, it is true, of course, that there is a certain length of time in which you can make certain changes and that, after that length of time is past, and it is different for different people, that there is no more possibility. You are crystallized and it is utterly impossible to make any changes whatsoever. There is a period in which and during which you have a chance. It is a long period. It is not in the beginning when you are just accumulating data. That is, when you are a child and when you start to grow up. You cannot work during that time. You have no material to work with. And you have no problems. You have no friction and friction is the kind of thing that will help you in work. If you want to work, you have to go against something. If there is nothing against which you can go, there there is no friction and there is ~~now~~ no work.

So, after a certain length of time, let's say 15, 16, 17 years or so, then the possibility starts that you could actually work on yourself. And, in the beginning you do not do it because you have no particular interest. And the time that you will die is so far off and there is absolutely ~~no reason~~ <sup>reason</sup> why whatever you have

that energy for some other purpose. And then, when you feel that you can use it for some purpose which is worthwhile, you select something where in spending it, it would ~~have~~ give you the proper return so that, at the end of that day, wherever it has been spent, that you, when you ~~make up~~ make up your account, that you are not ashamed of having spent it on candy and cookies but on something that was worthwhile.

This is how to develop ones conscience. And how to listen. And it is a long process. And, at the same time, you have to start with it. Someday you will have to start with it. You may as well start now. It does not mean you will. You will postpone it. You will wait. You will wait until it is almost impossible to change it. Of course, there need not be any threat. It will, it is true, of course, that there is a certain length of time inwhich you can make certain changes and that, after that length of time is past, and it is different for different people, that there is no more possibility. You are crystallized and it is utterly impossible to make any changes whatsoever. There is a period inwhich and during which you have a chance. It is a long period. It is not in the beginning when you are just accumulating data. That is, when you are a child and when you start to grow up. You cannot work during that time. You have no material to work with. And you have no problems. You have no friction and friction is the kind of thing that will help you in work. If you want to work, you have to go against something. If there is nothing against which you can go, there ~~there is~~

that you cannot take it with you even after you die. And you do not even think about it.

So, in the beginning in that period, even if there were a possibility chance you only will be interested in ideas like this when you have really suffered. That is, when you have been brought up in such conditions that you really felt many times as if you want to commit suicide and things of that kind. Then you perhaps would be driven to something perhaps as a way out or to try to find the key to your existence at that time. But, under normal conditions, when one is healthy and one is young, why should you ~~batter~~ bother? God will take care of you.

Only gradually certain things happen to one and then, with that, something else starts. And you start to think about the necessity of becoming aware of your genuine duty. This is the duty: The acceptance of my life and wanting to make out of my life something that is worthwhile and that really could continue to exist, if that were possible, or, at least, that I, in my life would leave this world in a different way than when I came.

All these things belong, to some extent, to common sense, to some extent to ethics, to some extent to what it is to be a good human being. It belongs to the atmosphere, let's call it, of kindness and friendliness and things that I would say, in general, what it is to be a good person. It is not as yet crystallized well enough to indicate that perhaps, in fulfilling that kind of task, I pay for my existence. And then, with this payment, it is possible for me to get rid of them.

You see, there are a couple of different kind of transactions. I have to pay for my existence because I happen to be born. When I accept the fact of my life then I will start to pay. But, in paying, I only pay for my ordinary normal existence on Earth. And this is what mother nature requires of me and I am willing to pay because it seems logical that I pay. And I do that by means of living as well

as I can, by preserving my life as well as I can, by trying to remain healthy and do not do extraprdinart things which take up too much energy, not get drunk too often and have enough sleep which are more or less within my means.

But now the question is that that is like a business. And it is not simply a matter of turning over money. For something I receive, I pay. If it is a business which grows and has the possibility of evolution, it will have to pay dividends. What are dividends for me? They become something that is unexpected and is of a similet kind of nature as my payment byt belong to a different atmospehere, you might call it, of living. It belongs to something that does not exist at the present time and are quite definitely a result of the business venture. This I call my spiritual life. It is a dividend. It is that which is acquired and can grow while I attend to business.

How to do it: If I, in business, remember that that what I am doing can develop ~~intx~~ a different direction from that what I now experience on this Earth, then my dividend is anything that has a different kind of reaction from being natural. And therefore, if I can introduce at any one time something that is not natural, that is not ~~natx~~ native, not habitual, not automatic to me, I then would increase the chances of dividends being returned to me in the form of ~~xx~~ a spiritual life, in understanding which is outside of this worldx and a real fulfillment of the possibilities of that what is now potential in me and towards which I perhaps could grow and actualize that what now is small into something which could become more complete.

Well, of course, with that, one enters into an entirely different sphere. One is away from that what is understood by living on Earth. And now, what has been introduced is for myself the possibility of perspective of where my life really could belong. And I try then to invent all kind of beautiful words for it of a cosmic scale and the ray of creation and different levels of being and so many more

which effect me. If I could grow and evolve it would be 48, 24, 12, 6, 3 maybe, maybe not. I do not know. I only am interested in changing certain things of possible that are near my hands. That is, that are right around me. I have no particular interest to become a missionary and convert heathens at a great distance simply because I run away from the problems which I face. I have to solve the problems that I face now. I cannot run away from them. If I have problems within my life that I ought to face because they ~~am~~ will come back and come back and recur again~~st~~ and again unless I lick them. I first have to face them. That is the first problem.

That is what, in everyone's life, now becomes an obstacle. It may be a big one. It may be something that you will require time for, that you will require much more energy for, more understanding. But you should already have in your mind and perhaps in your heart a wish to start to nibble, start to begin in some form or other. Dexterity is not born over night. The understanding in the~~xxx~~ psychological sense just cannot come because you wish it. It has to be brought about by patience, and by constant application of that what you wish, what you know, what you think you can do, with many failures and with many temptations to go the wrong way. Whenever you go and you find out you are on the wrong way, have the courage to come back and start again. Whenever something does not immediately work, do it again and again. Repeat all the time this, for yourself, which is the only way to reach this kind of freedom. Repeat for yourself a wish to try to see yourself objectively, to try to divorce yourself from the variety of things which you know ~~xxx~~ <sup>in</sup> yourself and your heart and in whatever is developed of your conscience, which are in your way and which, in that way, remain obstacles until you start to attack them, to face them squarely and to say, "I wish to overcome them."

That is what prevents one from seeing God. That is what prevents one from having one's own conscience develop in a way that it could

become useful. So, regardless of the noise I make, I will hear ~~me~~ the ring of the telephone, regardless, so that I then, at any one time, can respond, can answer, can say, "Yes, I am here."

Now, you see, we are in religion. We are in the things that really concern us. We are in the particular atmosphere inwhich we use different kind of words and inwhich we also have to express a certain feeling of the depth of ones nature and out hope, our belief in the possibility of something that is within us that is more beautiful than ever inwhich we could believe and for which we hope that it actually can become our owb and out property.

We can say, "Yes, if God wills." I do not know what God is or what He wants with me. All I can say, I may be brought up quite religiously and I may have been taught to use a variety of names for it. There is no harm in having it and there is no harm even in repeating that what I always have been brought up with. Let me continue with it. Bgt, at the same time, try to introduce something of yourself. And then, when you say, when you mention for yourself. "Thank the Lord for this and that" or if you, let's say, you eat and you wait for a moment before you eat and you close your eyes that then you introduce that what is ~~make~~ you, not because some minister or your father or mother have told you to be tahnkful for that what you receive.

This is the way I feel a day should ~~start~~. I said fifteen minutes. I do not care how long you take. Perhaps not longer than 15 minutes. Five minutes if you want to concentrate it, perhaps better than to do it half way. Do it right. Stay with yourself for 15 minutes. Be grateful, in the first place, that you woke up, that you are there, that you have a chnace, that you did not die during the night; that, of course, you expected to ~~xxxx~~ wake up, nevertheless you are awake. You can be awake. Now you become awake; awake to the fact that you have an opportunity. You wish to live. You now say to yourself and to your life for that day, "Yes." It is as simple as that. You say



yes to your own existence. And you say it aloud. You say, "Yes, I wish to live." Maybe sometimes you don't; maybe you are tired, maybe a little sick, maybe you have no desire to live. It can happen. Of course it can happen. Sometimes you cannot say it whole heartedly. Try as well as you can. Walk around a little bit; then say it. Become quiet, relax, try to still the various thoughts that may be in your mind or worries which of course everybody has, everyone in a while sometimes a little more; sometimes it is a dark day, sometimes it is a day with sunshine. But come to yourself as well as you can. "Yes, I wish to live. I wish to live." say that. "I wish to live." Then I Am. That is, I realize I am now. I am here. I now wish with that whatever my equipment is, I will make. I will try to make my day.

It is like prayer. It is like being quiet. It is like trying to find strength if I do not have it myself. And, at the same time, it is an answer to myself and my inner life because that is the kind of language my inner life will speak. And I must object to my outer life taking over too soon. It will take over as soon as I go back into ordinary work, in the subway, wherever I go in my ordinary business, will take over. I know. But, for a little while in the morning I am a different kind of a person. That is, I then answer to something else. I am then in relation to that what is my conscience, as if I am a child, wishing to be ~~sk~~ taught. And then, in being taught, I will wish to take that what I can for my benefit, for other peoples benefit, for the maintenance of everyone ~~existence~~ existing, for the totality of understanding of that and why I exist and why life in general exists on Earth, on the planets, maybe on the sun.

Whatever there is of that kind of wish for myself to link it up with a perspective which then will give me volume of existence. I have to get away from superficiality, from surface, from that what is always the same as a plane. I have to give depth to my feeling, to my understanding. I have to start to build, in perspective, certain things

in accordance with values. And the values that are very small recede and values that are more permanent come to the foreground. And that way my whole life becomes, you might say, sculptured in a certain way with shadows, with light. But nevertheless, more and more becoming one whole and I will find my place regarding that.

It is something that will take place in one if one lives with it. And one becomes then, regarding one's own life, like an artist, wishing to create, with the material he has in hand and the material he can handle. And one's life then, during that day, could become in certain ways a work of art. Not always - I know. And sometimes a little better than other times.

And there is no use weeping about it, that it cannot be done. For the time being I will accept and I will assume that it is not my fault and it is the conditions that make it so. Sometimes I am fortunate. At other times I am not fortunate. Alright, it does not matter. It does not matter who I blame. In that period I will take the blame every once in a while myself and the rest of the time I will blame others. I will blame my father and mother, my education, every person that I have ever met for telling me such and such and now I was this way and now I am still that way and I cannot help it because it happens to be my nature and I happen to be born in Aries and therefore and this and that and so forth and whatever it maybe.

All of that means gestation in my mind. It is to try to become loose from certain ideas that are already so stereotyped and that have become clichés in one's life and that now has to be loosened up. There is no substitute as yet. It is something that gradually starts to get away from each a little bit in order to give it the possibility of a chance of development.

But maybe the development is not right for that, unless it hinders each other; that is, the presence of too many thoughts and

too many feelings are not very conducive to the development of any one of them. So this, it includes the blame on someone else. It includes the blame of conditions. And I question it sometimes. Sometimes I believe it really. I could fight for-it. I will argue about it. It was not my fault. I drop a vase. Ah, it was too slippery. Yes, maybe it was true. It was too slippery. But maybe my hands did not hold it. Maybe I did not pay attention to it and I say, "Oh, stupid thing." And of course it is my fault. I also know that but I cannot as yet admit it. I do not want to admit many things in the beginning. I will not believe it. I will say and I will read that other people say man is a machine. It does not have any meaning for me. I do not believe it is true. But, aside from that, I am in <sup>many</sup> ways automatic. And I very often will admit, when it does not hurt me, that I was a stupid fool. But, as soon as some one else says, "Yes, you are a stupid fool", I will start to argue about it, that I am not as stupid as he thinks I am.

And all of these kind of things take place. And they are part of life. They prove to me that I am not dead. And therefore, that kind of material can be useful for development. It has to be free from certain conditions. And in my mind, I have to become clear of that what I wish to continue with and that what I really, I already will throw out as garbage or sawdust. But, I must start, I cannot wait. I must not wait until conditions force me. I must do it. Somebody has to do it. Nobody will do it for me. I must do this.

And this is the determination that comes each morning. I wish to live. My life, whichever way it will go, but I will do this. And I will make the attempt and then work. Work, whatever you understand by it. It does not mean that you understand it quite right. Maybe there are many things that, at the present time, you think is work is not work. Maybe afterwards you will say, "Yes, that was wrong. Now I know."

And a year from now, again you will say it and you will keep on saying it because this is the picture of what it is to become conscious, what it is to become objective. We, as I said before, we do not know. We do not know what is the condition of being a conscious man. We do not know how people would behave. We do not know what it is to live on the sun or, as a level, at the sun, of solar ~~xxxx~~ quality. We do not know what it is to be spiritual man, until we are. And then we know.

And, at that time, maybe we do not want to describe it. So, any kind of a description is only a vague indication of the direction in which I wish to go and, when I will go that way, then the fact that I know I tried to be on the right road, that will give me the satisfaction of knowing that I spend my time correctly. And I have to have courage not to continue if I think that I am on the wrong road. It is quite important. Not to continue because someone else is looking at me and will be very very surprized if I do not behave the way they would like me to behave. Gradually one has to obtain the courage of ones own convictions. One must take time sometimes to explain it, to try to justify it. But, in the last instance, you have to know for yourself that you try to live in accordance with your own conscience and someone else's.

z And therefore, many of the things that we now accept as truth of certain things we have always lived by, we will probably start to question it. And we will question even our own sincerity regarding the wish to work. Again, it does not matter. Every day, we start with this intention: To try to make this day a day of more consciousness and of more living according to conscience; small as it may be, little as my consciousness may be, little as my ability may be, little as my understanding may be; but, nevertheless, I wish. I wish to live. I wish to be. Then I am.

That is really the whole problem. I wish to be. My Being is what counts. Not what I think or feel or do but what I am. When I am, I can do. When I am, I can feel, When I am, I can think.

So again, a week. You work. You read. You think. Try to recollect. Try to collect yourself. Try to face life, whenever you can, seriously, honestly, not like a hypocrite. Try to understand the meaning of the ideas, the kind we talk about, of what is needed so that gradually it becomes that kind of food; maybe food you wish, maybe the food you already know will give you something that you did not have before. So much the better. Whatever your experience is of that kind will give you the property that you need, the ownership on the basis of which you will want to continue. This is why every thought or feeling of any idea of this kind as to be verified by yourself into an experience. And then the responsibility starts for yourself because that becomes really your own since you have worked for it. By the grace of circumstances, God, religion, conditions, other people; again, it does not matter.

That what I am, I know at any one time; that what I wish to be, I would like to grow towards. Then, for that, I hope. And I am sincere in wishing to become what I am not now. Work as much as you can. Remember it. Bring your questions next week. Do the task of writing letter, whatever it is, small thing, washing dishes Hilda, small things, to try to be present in whatever you do. Alright Bill. Next week you ask and I will answer. Goodnight.